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Thoreau's Visit to Brook Farm

There has always been uncertainty about whether or not Henry David Thoreau ever visited Brook Farm, the utopian community established by George and Sophia Ripley in April 1841 in nearby West Roxbury, Massachusetts.¹ His name occasionally shows up among the lists of visitors included in the recollections of former members of the community that began to appear in the late nineteenth century. But these have generally been dismissed by twentieth-century Thoreauvians in the absence of evidence more compelling than a forty-five- or fifty-year-old reminiscence.

Thoreau himself, unfortunately, provides no help. He never so much as even mentions the West Roxbury community by name anywhere in his journal or correspondence, as if to do so would confer a recognition that he evidently preferred to withhold. There is, in fact, only one apparent reference to Brook Farm among Thoreau's writings—this in his journal, and on the occasion, according to Walter Harding, of receiving an invitation in March 1841 to join the community. In his journal for 3 March, he wrote:

As for these communities, I think I had rather keep bachelor's hall in hell than go to board in heaven. Dost think thy virtue will be boarded with you? It will never live on the interest of your money, depend on it. The boarder has no home. In heaven I can hope to bake my own bread and clean my own

linen. The tomb is the only boarding house in which a hundred are served at once—in the catacombs we may dwell together and prop one another without loss.²

It is not surprising that Harding therefore concludes that "There seems to be no record that he ever even visited nearby Brook Farm . . ."³

The letter printed below, however, does indeed prove that Thoreau visited Brook Farm on at least one occasion. George P. Bradford wrote to his friend Waldo Emerson in December 1843 approximately nine days after the visit because, as the letter makes clear, he was ashamed of the Brook Farmers's "great thoughtlessness or want of hospitality" (not to mention his own) in allowing Thoreau, in "delicate" health, to return to Concord in the midst of a snowstorm rather than spend the night there.⁴

In any case, in 1843 Thoreau had spent the months from May to November in Staten Island, New York, serving as tutor to William Emerson's children. He returned to Concord and delivered a lecture at the Lyceum on 29 November and immediately realized that he had become very homesick. He left again for Staten Island on 3 December to gather up his belongings, when he evidently decided to stop at Brook Farm on his return to New York.⁵ Interestingly and significantly, his visit there "gained him much favor in the eyes of some of the friends here [at Brook Farm] who are of the like faith."

Brook Farm Dec 12, 1843⁶

Dear Waldo,
I have been troubled at my want-of hospitality in letting Henry Thoreau go away last week in the midst of the snowstorm; and have had fears that he may have suffered in his throat in consequence, I want you

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to send me word when you write me how he is. There was a good deal of concern expressed here that he should have gone off so and that [cancelled] he might have been sent over in some of our vehicles if I had only thought to make him the offer but I not being a member of the community, it did not occur to me that some [word unclear] of the horses might be be [sic] used, and besides I felt in haste he should go as I feared he might lose the omnibus; and besides hardly realized how delicate his health is.⁷ I called at the Concord stage office that afternoon but found the coach had gone and so could not learn whether he suffered. You will think it to no purpose to write and be sorry after the harm is done but I did want to let him know that we accused ourselves of great thoughtlessness or want of hospitality and as I was the one chiefly if not solely to blame I wished to let him know that I regretted it tho too late and I want to hear too whether he suffered in consequence. Mr. [Charles] Dana was quite sorry to find he had gone off so and said he could have been sent over.⁸ We are quite indebted to Henry for his brave defense of his thought which gained him much favor in the eyes of some of the friends here who are of the like faith. Do not expect anything for the *Dial* from me I beg of you. I

have been [word unclear] with a cold & find writing very hard work too I have dismissed [?] it so long. Chas Newcomb is quite unwell, and the [word unclear] is showing itself among us.⁹ Remember me with much regard to Henry & tell him we will try to do better by him if he will come again to see us.

yrs affy
Geo P Bradford

Notes

¹ Apart from George Bradford's letter, printed herein, I have never been able to find any evidence placing Thoreau at Brook Farm. (For information on Bradford, see n. 4 below.) Most commentators make little or no mention of Thoreau and Brook Farm, except occasionally to note the 3 March 1841 journal entry about communities generally, or to counterpoint his experiment at Walden with the one at West Roxbury, as Robert D. Richardson, Jr., does, for example, when he characterizes *Walden* "as the self-reliant individual's answer to the challenge posed by utopian communities such as Brook Farm..." (*Henry David Thoreau: A Life of the Mind* [Berkeley: University of California Press, 1986], 150).

² Henry David Thoreau, *Journal. Volume 1: 1837-1844*, ed. John C. Broderick et al. (Princeton: Princeton University Press, 1981), 277-78.

³ Walter Harding, *The Days of Henry Thoreau* (New York: Dover Publications, 1982), 126.

⁴ George Partridge Bradford (1807-90) was not a member of the Brook Farm Association, but he boarded there off and on between May 1841 and December 1843. He is best remembered today, however, as "perhaps Emerson's closest friend throughout his life" (Albert J. von Frank, *An Emerson*

Chronology New York: G.K. Hall, 1994, xvii.) Through Emerson, Thoreau would have met Bradford in Concord in the late 1830s. Regarding Thoreau's health, Harding notes that "There seems to be every indication that his tuberculosis had flared up again the previous winter (1842-43)" (*Days*, 152).

⁵ Thoreau's decision to visit Brook Farm was obviously deliberate and would not seem to have been without motive. He was aware, as Harding notes, that the Staten Island experiment "on the whole had to be written off as a failure," just as he knew that he was returning to Concord without any real prospects for the immediate future.

⁶ I wish to thank the Ralph Waldo Emerson Memorial Association of the Houghton Library and Harvard University for permission to print Bradford's letter. I have silently regularized spelling in the letter.

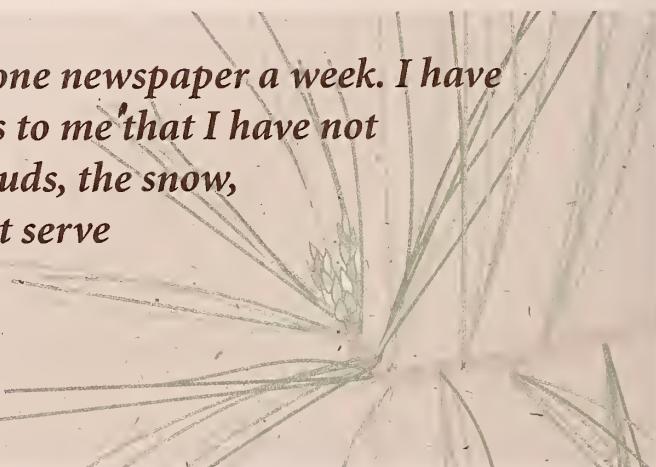
⁷ There were three categories of residence at Brook Farm: member, boarder, and student. Only members had any authority in communal matters.

⁸ Charles A. Dana (1819-97) was one of Brook Farm's earliest, longest-lasting, and most influential members. Few Brook Farmers were of more importance to George Ripley than Charles Dana.

⁹ Charles King Newcomb (1820-94) was, like Bradford, a boarder at Brook Farm rather than a member. He arrived in May 1841, and he remained in the community with extended visits to his home in Providence, Rhode Island, until December 1845. Emerson considered him to be a great talent, but Newcomb managed to publish only one article in his lifetime: "The Two Dolons" appeared in the *Dial* in the number for July 1842.

I do not know but it is too much to read one newspaper a week. I have tried it recently, and for so long it seems to me that I have not dwelt in my native region. The sun, the clouds, the snow, the trees say not so much to me. You cannot serve two masters. It requires more than a day's devotion to know and to possess the wealth of a day.

Life without Principle



The Magic Apostrophe; or, "Reform and the Reformers" Reformed

Patrick F. O'Connell

In the Princeton Edition of Thoreau's *Reform Papers*, there appears a previously unpublished essay entitled by editor Wendell Glick "Reform and the Reformers."¹ Glick suggests that the material, drawn from an earlier, more extensive draft,² was assembled in two different stages during the period Thoreau was composing *A Week on the Concord and Merrimack Rivers*, and that Thoreau abandoned any plans to publish it as a separate work sometime before completing the last draft of *Walden*, in which he used portions of the essay both in the final pages of "Economy" and in the "Conclusion." Because this material was not brought to final form by Thoreau himself, it demanded more extensive editorial intervention than is generally the case. In one instance, however, an editorial emendation has significantly altered Thoreau's meaning. Slightly past the midpoint of the essay as published, in the midst of a section marked by Thoreau's use of imagery based on organic growth, the following paragraph appears:

I would say therefore to the anxious speculator and philanthropist—Let us dispel the clouds which hang over our own brows—take up a little life into your pores, endeavor to encourage the flow of sap in your veins, find your soil, strike root and grow—Apollo's waters and God will give the increase. Help to clothe the human field with green. Be green and flourishing plants in God's nursery, and not such complaining bleeding trees as Dante saw in the Infernal Regions.⁴

In his list of emendations, the editor notes that he has supplied the apostrophe for "Apollo's" (and in fact has altered the spelling from "Appolos").⁵ Given that two paragraphs previously Thoreau had mentioned a series of Greek gods ("Our companion must be ... in his degree an apostle à Mercury, à Ceres, à Minerva, the bearer of diverse gifts to us"),⁶ the inclusion of Apollo here might seem unexceptionable, except for the rather odd juxtaposition of "Apollo's waters" and "God" as the apparent compound subject for "will

give"—odd both in its mixture of religious systems and in its awkward parallelism of the impersonal "waters" (presumably the Castalian spring or some such source, though there is otherwise no focus on artistic inspiration in this or surrounding paragraphs) and the personal "God" as agents. The sentence as a whole might well be taken as evidence of the unfinished state of the draft.

But Thoreau was not writing incoherently here; in fact, he was not making reference to Apollo at all. The word "apostle" actually provides a better hint of his intent than the mention of Mercury et al., for his allusion here is not mythological but scriptural. He is paraphrasing a passage from Paul's First Letter to the Corinthians, in which the apostle is trying to heal the factionalism of the Corinthian Church, where groups have formed pledging loyalty to one or another evangelist, including Paul himself and the brilliant preacher—Apollos.⁷ Paul writes: "For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (I Cor. 2:47). By altering the verbs of his source from past ("watered"; "gave") to present ("waters") and future ("will give"), Thoreau has put his own twist on Paul's instruction to the Corinthians. In context, he is saying that the best contribution one can make to society, the true way to become "a bearer of diverse gifts to us," is simply to take root and flourish where one is planted, to reform the world by reforming oneself.

Thus the "magic apostrophe" added to Thoreau's text has transformed a verb into a noun, a Christian apostle into a Greek god, a scriptural quotation into a mythological reference, and a coherent sentence into a confusing one. By its removal, Thoreau's intended meaning in this sentence is recovered, and the text of "Reform and the Reformers"—in this one minor point at least—accurately reformed.

Notes

¹ Henry D. Thoreau, "Reform and the Reformers," in Wendell Glick, ed., *Reform Papers, The Writings of Henry D. Thoreau* (Princeton: Princeton University Press, 1973), pp. 181–97.

² See Glick's "Textual Introduction," pp. 379–84. In "Reforming the Reformers: Emerson, Thoreau, and the Sunday Lectures at Amory Hall, Boston," (*ESQ*, 37:4 [1991], 235–89), Linck C. Johnson maintains that the earlier draft was in fact the text of a lecture on the Conservative and the Reformer, delivered by Thoreau in Boston in March, 1844, and that the material published as "Reform and the Reformers" "actually consists of two distinct sets of extracts from the original lecture" (p. 281).

³ See *Reform Papers*, pp. 381–82; some time after the 1849 publication of *A Week*, Thoreau also quarreled a couple of sentences from the "Reform and the Reformers" draft for his lengthy discussion of friendship in the "Wednesday" chapter; these additions, were included in the posthumous 1868 second edition: compare "Reform and the Reformers," pp. 189–90, with *A Week on the Concord and Merrimack Rivers*, ed. Carl F. Hovde, William L. Howarth, and Elizabeth Hall Witherell (Princeton: Princeton University Press, 1980), pp. 267–68, 272.

⁴ *Reform Papers*, p. 191.

⁵ See *Reform Papers*, p. 402; in section 4 of his "General Introduction" to this volume, subtitled "Classes of Emendations," Glick writes, "When a possessive lacks an apostrophe in a holograph manuscript the editor supplies it (e.g., "Apollo's" at 191.17) and records the emendation in the table of emendations" (p. 248).

⁶ *Reform Papers*, p. 190.

⁷ For the instruction of Apollos, "a native of Alexandria, an eloquent speaker," by Paul's associates Priscilla and Aquila, see *Acts* 18:24–28.

*A writer, a man writing,
is the scribe of all nature—
he is the corn & the grass
& the atmosphere writing.
It is always essential that we love to
do what we are doing—
do it with a heart.*

Journal, 2 September 1851

The Wide Spreading Jones Family: Thoreau, President Garfield and Mark Hopkins Among Its Famous Members—A Further Lifting of the Veil Only Slightly Raised by Frank Sanborn in His Life of the Concord Philosopher

Edmund Hudson

[Editor's Note: Reprinted from the Boston Evening Transcript, 27 June 1917.]

Near the southwestern corner of the ancient cemetery in Watertown (the most interesting cemetery in America, less than half a mile beyond Mount Auburn on the main highway from Cambridge and easily reached in fifteen minutes from Tremont Street by the subway), is the grave of a little woman, marked by a headstone placed there in 1680, when she died, on which is the inscription in letters as distinct as if they had been cut there this week:

Here Lieth the Body of
ANNE JONES,
Age 78 Years,
Died the First Day of May, 1680.
Upon the Death of That Pious Matron.
She Lived a Pious, Holy, Godly Life,
Being Now Escaped Free from Hate
and Strife.

This pious matron was the wife of Deacon Lewis Jones, with whom she came from England in 1645. They settled first in Roxbury and moved to Watertown about 1650, where they made a home at what is now the corner of Green and Belmont streets in the town of Belmont. Where Lewis Jones, who died in 1684, was buried does not appear in the records, and he seems to have remained unhonored in enduring stone until one of his descendants, the late General Edward F. Jones of Binghamton, who commanded the Massachusetts Sixth Regiment when it was mobbed in the streets of Baltimore in 1861, caused the inscription: "Lewis Jones, 1645," to be chiselled in large letters at the top of the great boulder which he placed on his family lot in Mount Auburn. It is not an exaggeration to say that if all the living descendants of Lewis and Anne Jones were to visit the grave of Anne Jones at one time there might not be room for all of them in the old Watertown graveyard, so numerous are they. If each one could drop a single pansy on that little grave the headstone would be buried beneath such a heap of pansies as no

human eye ever saw. Yet there is no evidence that any one of all the thousands of whom she was the ancestor has ever sought to plant a flower where she was buried 237 years ago, and it is probable that comparatively few of them have known of her existence. She was not the mother of many children, but it is susceptible of proof that within a century from the date of her death her descendants approximated one thousand in number. Probably the total at that time was very much more than a thousand. What the total is today is merely conjecture. There is reason to believe that when the Federal constitution was adopted in 1789 some of her great-great-grandchildren were resident in every one of the original States of the Union, and it is probably demonstrable that later generations have helped to populate each of the thirty-five added States. Eight generations of the family have produced men and women who have been eminent in every profession and every department of American life. They have been as efficient as they have been prolific, and have done most things well that they have had to do; except to study their own genealogy. It is almost inconceivable that any American man or woman who can claim descent from Lewis and Anne Jones should fail to take especial pride in the high character of the first four generations of this family, and there is abundant material for an essay on "The Indifference of Some Noted Americans to Their Ancestry" in the fact that so acutely intelligent a person as Henry D. Thoreau could remain through life so utterly incurious, as he did, in regard to the quality and the sources of his intellectual inheritance through his maternal grandmother, and the relationship he might have claimed to men and women who were eminent in scholarship and in literature, and to a greater number who were distinguished lawyers, physicians, clergymen, merchants and military commanders.

Trying to Account for Thoreau

"In January, 1874," says F. B. Sanborn in the first chapter of his new and copious

account of Henry Thoreau, "meeting my neighbor and friend, Emerson, at the Social Circle of Concord (a club of twenty-five townsmen, in all occupations), of which he had been a member for more than thirty years, and I, then and afterwards for more than thirty—neither Alcott, Hawthorne, Thoreau nor Ellery Channing were ever members—our talk fell upon Henry Thoreau. He had been dead for nearly twelve years, but his 'Life' had recently been published by his intimate comrade, Channing. Emerson spoke of him as 'a person not accounted for by anything in his antecedents, his birth, his education or his way of life.' Something like this was said by Clarendon of Sir Henry Vane; and that remark, in Thoreau's case, has long put me upon inquiry as to the sources of his genius and character, which led him, as Emerson said, 'to say and write such surprising things.' We must believe that most of our traits come to us, modified and combined, from the long procession of our ancestors; until such time as our own free will has changed and remodelled our mental structure, under inspiration from divine sources—in which both Emerson and Thoreau had implicit faith. I therefore seek in this chapter to trace further than has yet been done the ancestral origins of this extraordinary denizen of the village and the woodlands of his native township—in which, however, his family had been resident less than a quarter of a century when Henry was born there, July 12, 1817."

Concord Philosophers Needlessly Puzzled

Was it characteristic of the Concord celebration of forty-five years ago, it gently may be asked, for Mr. Emerson and his neighbors to consider Thoreau's endowments as a mystery, to take it for granted that his was a somewhat miraculous personality, and to assume that his character and genius were not to be regarded as in any important degree inherited? The Concord "philosophers" were not patient investigators of facts. They were not such by habit, much less by vocation. They were not scientific men. They were transcen-

dentalists; that was their pride and glory. Yet common sense and experience might well have earlier "put them on inquiry" about Thoreau's forbears, and have suggested to them that their fellow citizen's character and remarkable literary capacity might be completely explained by acquaintance with his ancestry. That acquaintance could have been easily gained. It would not have taken so much as an hour of Mr. Emerson's time. Henry Bond's invaluable compilation, "Genealogies of the Families and Descendants of the Early Settlers of Watertown, including Waltham and Weston," was published in 1855 and was in all the libraries seven years before Thoreau's death. There the name of Thoreau's mother, Cynthia Dunbar, appears in its correct place among the descendants of Lewis, the two Josiahs, Elisha and Mary Jones. With some few errors the names of all the Joneses born in Watertown and Weston from 1650 to 1800 and afterward were correctly listed and the essential dates of birth, marriages and death given. Thoreau himself might, at the cost of a single hour's time, have discovered that his mother was a member of one of the most virile, prolific and talented families that multiplied and flourished in Massachusetts during the seventeenth and eighteenth centuries. But it appears that even when Mr. Sanborn began to inform himself about Thoreau's colonial progenitors he went no farther back than to inquire what Thoreau himself knew about his grandfather, Asa Dunbar, his grandmother, Mary Jones Dunbar, and the father, brothers and sisters of Mary Jones.

Not Interested in Ancestors

Thoreau might readily have discovered, first of all, that he was a descendant in the sixth generation from Lewis and Anne Jones, the line being, Lewis, Josiah, Josiah, Elisha, to Mary, mother of Cynthia Dunbar.

He might have discovered that Lydia Jones, the only daughter of Lewis and Anne Jones, to reach maturity, became the wife of Jonathan, son of John Whitney, the founder of this great family in Massachusetts. It is probable that Jonathan

and Lydia Whitney were the progenitors of fully a thousand of the nearly ten thousand members of this family, who are mentioned in the *Whitney Genealogy* by Frederick Pierce, published in 1895.

He might have discovered the interesting fact that the Jones family owed a quarter very largely to two remarkable women, Lydia Treadway, about whose ancestry there has been an interesting dispute, who became the wife of Captain Josiah Jones, son of Lewis and Anne, and Abigail Barnes, wife of the second Josiah, who bore his father's name, and succeeded him in the military and civic life of Weston. Lydia Treadway Jones, born 1649, lived to the age of ninety-four, dying in 1743, at which time she had 289 living descendants. These were the names of her children and their husbands and wives:

Children of Josiah (1) and Lydia Treadway Jones.

	Born	Married	Child
Lydia	Aug. 25, 1668	Nathaniel Coolidge	6
Mary	Dec. 10, 1672	John Brown (?)	
Sarah	Feb. 6, 1681	John Warren	1
Anne	June 15, 1684	Joseph Mixer	9
Josiah	Oct. 20, 1670	Abigail Barnes	5
Nath'l	Dec. 31, 1674	Mary Cooke	14
Samuel	July 9, 1677	Mary Woolson	3
James	Sept. —, 1679	Sarah Moore	11
John	March —, 1686	Mehitable Garfield	9
*Isaac	May 25, 1690	Hannah Welles	15
*Baptized			73

All these wives of the six sons of Josiah (1) seem to have been capable women. This was certainly true of Hannah Welles, who was of the Connecticut family that later produced Gideon Welles, David A. Wells, and other men eminent for character and efficiency. Some facts concerning Isaac Jones, who found her in 1716 at Colchester, then a newly established town, are given further on in this article. The daughters of Josiah (1), with the possible exception of Mary, certainly made an excellent choice of husbands. Nathaniel Coolidge, husband of Lydia, was a son of the first settler of that name in Watertown and the descendants of the six children of this marriage form a considerable part of this extraordinary family, whose names fill so many pages in Bond's volume. The Mixers were also a strong family during the whole Colonial period, and they have many living representatives. It will be seen that three of the brothers had in the aggregate forty children. A complete list of the

descendants of Nathaniel would fill a large volume, and the same is true of James Jones, one of whose sons, Aaron Jones, removed to Templeton in the eighteenth century, lived to be nearly a hundred years old, and had many children and grandchildren. Nathaniel Jones moved to Falmouth, Maine, prior to the birth of his youngest child, Jabez—probably because his eldest son Phinehas, and his third son, Stephen, had settled there. The latter married his cousin, daughter of captain James Jones of Weston. There are many Joneses in Portland and vicinity who are the descendants of Stephen.

The Jonses and the Garfields

One of the study and prolific first families of Watertown was founded by Edward Garfield, ancestor of President James Abram Garfield. He died in 1672 at the age of ninety-seven. The Mehitable Garfield who married Joh Jones was a great granddaughter of this virile English immigrant. She was a daughter of Captain Benjamin Garfield, and a sister of Lieutenant Thomas Garfield, who was the grandfather of Solomon Garfield, who married Sarah Stimson of Sudbury, and moved from Watertown to

Worcester, Otsego County, N.Y. The line from Edward to James Abram is Edward, Jr., Captain Benjamin (1643), Lieutenant Thomas (1680), Thomas, Solomon (1773); Thomas, Abram, James Abram, J.R. Gilmore says in his "Life of James A. Garfield" (1880), that the Garfield family "has no records of the immediate descendants of Edward Garfield." This would indicate that they, like Thoreau, never looked into Bond's Watertown Genealogies, for Bond had them "all down fine," sixty years ago—and they are a goodly company. The oratorical power of this brilliant man may have been an inheritance from his mother's family (the Ballous of Rhode Island), as Gilmore seems to think, but the strong religious element in his character, as well as his marked capacity for military and political leadership, must have come down to him from those generations of pious fighters who were his paternal ancestors in the seventeenth and eighteenth centuries in

Watertown. That he could have been elected to the presidency without due attention having been drawn to the richness of his inheritance in mind and character from his Massachusetts ancestors is no stranger, perhaps, than the long-continued neglect in Concord to uncover and appreciate the quality of the Thoreau lineage.

Thoreau could have discovered that the 289 descendants of Josiah and Lydia Jones had increased to many times that number, during the seventy-four years between 1743 and 1817, when he was born, but even if he had chosen to limit his study to the descendants of Captain Josiah Jones (2) and Abigail Barnes, he would have been much edified. Few American mothers have had a larger number of distinguished descendants within three generations than Abigail Barnes. She was the great-great-grandmother of Henry Thoreau. This is a list of the five children, their marriages, and the number of their children:

	Born	Married	Child
Daniel	Feb. 2, 1692-3	Mary Worthington	14
Abigail	Sept. 14, 1694	Col. Ephr. Williams	5
Josiah	Oct. 24, 1701	Anna Brown	7
William	Jan. 4, 1706-7	Sarah Locke	8
Elisha	Nov. 20, 1710	Mary Allen	15 49

The Thoreaus from Island of Jersey

Thoreau seems to have manifested little more interest in his ancestry on his father's side, although he naturally heard more about it, than in that of his mother. As he never visited Europe, he had no opportunity, even if he had the desire, to go to the Channel Island whence his grandfather Thoreau came. If he inherited his mental equipment mainly from the Jones ancestry, as seems probable, his physical weakness, which made him a victim of pulmonary consumption in 1862, in the forty-sixth year of his age, was partly from his grandfather, Asa Dunbar, who died when he was about forty years old.

Thoreau's first American ancestor on his father's side was John Thoreau, a seaman, one of the three sons of a wine merchant at St. Heller, in the Island of Jersey. John Thoreau came to Boston in 1773, worked in a sail-loft, and when thrown out of employment went to sea as a privateer-sman, which yielded him considerable money, and in 1781 married Jane Burns,

daughter of a Scotch emigrant from Stirling. John and Jane Thoreau had eight children, one of whom, named John, was the father of Henry Thoreau. The Jersey Thoreaus are characterized by Mr. Sanborn as "respectable middle-class people." But on his mother's side his ancestors had for 150 years belonged to no "middle class," for she was before her marriage to the second John Thoreau, Cynthia Dunbar, the youngest child of Asa Dunbar and Mary Jones, the latter the only daughter among the fifteen children of Colonel Eisha Jones of Weston, a great-grandson of Lewis and Anne Jones, and a very rich and noted citizen of Massachusetts in the years immediately preceding the American Revolution.

Great Landholder and Tory

He was one of the largest landholders of Massachusetts, and a most energetic and resolute Royalist as were most of his fourteen sons. Sanborn says of them "Twelve of the sons lived to grow up, and eight of them were banished from the United States and had their considerable property confiscated, for joining the mother country in her effort to conquer the revolted

colonies. Colonel Jones himself escaped banishment only by death, but his estate in Weston was also confiscated, after some delay. He had taken refuge with the British garrison in Boston in 1775, and died and was buried there in January, 1776. His daughter Mary had married, in 1772, Rev. Asa Dunbar, a graduate in 1767 of Harvard College, who was settled as pastor of a Congregational church in Salem at the time of marriage. On the removal of her father to Boston in 1775, Mrs. Dunbar returned to Colonel Jones's fine house in Weston, to care for her mother and to keep house for her brothers, and there her husband seems to have resided while preaching in Salem. The colonel owned two slaves and much land in Massachusetts and Maine: had for ten years represented Weston in the Provincial Assembly, and in January, 1774, had prevented his town from adopting the plan for Committees of Correspondence and a Continental Congress—sure preliminaries of the Revolution. In May he was chosen as usual to the Assembly, then called to

meet in Boston. This was his last glimmer of popularity; in September, 1774, his patriotic rival, Bradyll Smith, represented Weston in the Assembly at Salem, where Parson Dunbar was preaching, and Colonel Jones soon took shelter in Boston, where General Gage made him forage commissioner. . . . The fine old mansion of Colonel Jones is still standing in Weston in good condition, but removed from the estate, which was confiscated with it after the peace of 1783. It is now in the village and is the summer residence of Mr. Charles Fiske, a nephew of Mrs. Ripley of the Old Manse. The land was the property of General Charles Paine, a veteran of the Civil War, who sold the house to Mr. Fiske for removal.

Helped her Brother Out of Concord Jail

That Thoreau's grandmother, Mary Jones, was a comely woman is proved by a silhouette reproduced in Sanborn's volume. That she was a woman of high spirit, like Lydia Treadway and Abigail Barnes, true to her Jones ancestry, a loyal daughter and a faithful sister is shown by the aid she gave her brother, Josiah, in escaping from the old Concord jail, in which he was incarcerated for several months because of his agreement with his father and those of his brothers who were active against the Revolutionary movement and in support of the royalist cause. While he was imprisoned there she carried food to him every day from the big Jones house in Weston, bringing him cherries, among other things, on the day of the Bunker Hill fight, as she afterward recorded. Some of these "other things" were files, with which Dr. Josiah proceeded to cut away the bars to his windows and make his escape. The doctor and another royalist, who made his escape at the same time, one Hicks of Plymouth, took one of Sheriff Baldwin's horses from his stable at night and drove to Portland, sending word to the sheriff from there to come for his horse and also pay the charge for keeping him. Another of the Jones brother, Simeon, was arrested for his royalist sympathies by this same Sheriff Baldwin, and he, also, was shut up in Concord jail for several months. Mr. Sanborn is not quite accurate in speaking of the Miss Williams of Roxbury whom Simeon married as "a distant cousin" and in his assertion that the Ephraim Williams

who was the founder of Williams College was a first cousin of Colonel Elisha Jones, the college founder having been a son of Colonel Ephraim Williams of Stockbridge by his first wife, and it was only the children of his second wife, Abigail Jones, sister to Elisha, who were first cousins to Simeon and the rest of Elisha's children.

Asa Dunbar, Clergyman and Lawyer

Asa Dunbar, the first husband of Mary Jones, was a very talented young man of the numerous Bridgewater family of that name, who made his mark while yet very young by leading a successful revolt on the part of the students of Harvard College, of whom he was one, against various grievances. This was in the autumn of 1767, during the presidency of Dr. Holyoke, when Dunbar had entered his senior year. The whole body of 160 students backed up the demands for better food, less strict rules as to attendance on morning prayers, etc., which Dunbar, the son of Governor Bernard, George Cabot, who afterward became the Federalist leader in Boston, and others had presented. This gave Asa Dunbar social distinction; a fine opportunity came to him as a young preacher, when he had qualified himself as a minister, after graduating from college, and his marriage to Mary Jones added to his prestige. He became a colleague of the Rev. Thomas Barnard of Salem, but his close relation to the Tory family in Weston soon involved him in trouble. There was a fast day on July 20, 1775, and it appears that Dunbar's conduct on that occasion was the subject of criticism in Weston, compelling a public explanation in regard to the matter. He continued to preach in Salem, and to live in Weston until 1779, when he gave up his ministry, receiving 700 pounds (in paper money) from his Salem congregation. He had begun to study law. This led to his removal to Keene, N.H., where he practiced until his death in 1787, twenty years after his graduation from Harvard. He left his wife with little property, and with several daughters, the youngest of whom was Cynthia, who later became the wife of the second John Thoreau and the mother of Henry. Mrs. Dunbar changed her resi-

dence from Keene to Concord when she married for her second Husband Captain James Minot, in whose house Henry was born. Her life would have been vastly easier but for the despoilation and dispersal of her grandfather Jones's estate and family. She was also impoverished by the dissipation of the estate of the Thoreau family, for the first John Thoreau left a property of \$25,000, including two houses in Prince street, Boston, and a house in Concord.

Mary Jones Had Fourteen Brothers

Thoreau grandmother, Mary Jones, the ninth child of Colonel Jones, was born in 1748 and died in 1830, when the grandson was in his fourteenth year. He is said to have remembered her well, but there is little in his writings to indicate the remembrance. A memorandum concerning the expatriated brothers of his grandmother is the only quotation which Mr. Sanborn reproduces, at the same time pointing out some inaccuracies in its statement of facts. Here is a list of Colonel Jones's children, with some facts about them and an incomplete enumeration of their children:

	Born	Married	Child
Nathan	Sept. 20, 1734	Sarah Seavers	12
Edward	— —, 1735	(Died in infancy)	
Elisha	Jan. 9, 1736	Mehitable Upham	7
Israel	Sept. 21, 1738	Althea Todd	9
Elias	Aug. 17, 1742	Elizabeth Baldwin	8
Daniel	July 23, 1740	—	1
Josiah		A French woman	4
Silas	Nov. 7, 1746	(Died 1754)	
Mary	June 11, 1748	(1) Asa Dunbar (2) Joseph Minot	4
Ephraim	Apr. 17, 1750	A French woman	8
Simeon	Dec. 5, 1751	Sally Williams	8
Stephen	Mar. 5, 1754	— Goldberg	5
Jonas	Aug. 18, 1756	Miss Mason, London	
Pillemon	Feb. 9, 1759	(Died same month)	
Charles,	Jan. —, 1760	(Died in Virginia)	66

When Colonel Jones and those of his sons who followed his example in adhering to the royal cause were proscribed the young men all went abroad, with the possible exception of the youngest son, Charles, who joined the British army in Virginia and died there, unmarried. Josiah and Simeon, who were arrested and confined for some time in Concord jail (although not at the same time, as Simeon was incarcerated for assisting his brother to escape), took up their residence at

Sisseebo (now Weymouth), in Nova Scotia. Josiah had begun life as a physician in New Hampshire, became a lawyer after going to Nova Scotia, and was made a magistrate. He married there and had four children. Ephraim served as an English officer throughout the Revolutionary War and lived in Canada afterward. Stephen and Elisha joined their brothers in Nova Scotia. Jonas became an officer in the British army, made his home in London, where he married an English heiress, Miss Mason, and died there.

What Happened to the Fourteen

The names of the four brothers who remained in this country after the Revolutionary War began are given in one place in Mr. Sanborn's volume as Nathan, Daniel, Israel and Isaac, and in another place as Nathan, Daniel, Isaac and Elias. Thoreau's own list does not include an Isaac, and as a matter of fact the colonel never had a son bearing that name. It is certain that Elias married Elizabeth Baldwin, daughter of Sheriff Baldwin of Concord, and that they had eight children

in that town after the war. It is also certain that the four "patriots" were Nathan, Israel, Daniel and Elias. The Isaac Jones who remained in Weston after the Revolutionary War was a son of James Jones, who was born Sept. 29, 1728. He was received into church fellowship in Weston in June, 1741, and in Watertown in 1748. He married Mary Willis of Medford in 1762, and had five daughters and one son, William Pitt. He died Feb. 16, 1813, age eighty-five. Nathan did not stay in Massachusetts as did Israel and Elias. He moved to Gouldsboro, far "Down East," on Frenchman's

Bay in Maine, where he could be near those who had made their homes across the border. There he became a magistrate and held a high social position. He was visited there by his sister Mary, who took her three daughters with her, the youngest being Cynthia, the future mother of Thoreau. This was in 1795, soon after the death of Mr. Dunbar and when all the great landed estate of the Joneses had passed into the possession of others. The journey was made by sloop from Boston

President's Column

First off, I want to wish everyone a happy, healthy 1998. My husband Michael and I rang in the new year in northern California, at Point Reyes National Seashore, hiking and watching birds: I recommend the area to any Thoreauvian with an appetite for natural beauty. Point Reyes is not the wilderness, by any means—preservation of parts of the area depend on their being committed to agricultural purposes—but it offers plenty of the wild: for a start, you'll find elk, bobcats, badgers, and coyotes, and hawks, egrets, cormorants, kingfishers, and hummingbirds. It's a gorgeous place.

Enthusiastic thanks to members who responded to the Annual Appeal: to date, we have contributions of \$8,050. This is a significant amount for the Thoreau Society. Our work with the Walden Woods Project may have given members the mistaken impression that we are now a wealthy organization; in fact we operate with an extremely small paid staff, and we depend heavily on contributions of both time and money from members and from the Board of Directors. Later in this column, I address some of the questions and rumors I've heard about the Society's financial situation.

I have one important announcement about the Board of Directors. We are required by the bylaws to have ten members in order to operate, and when Brad Dean resigned from the Board this summer we were left with only nine. This fall, Ron Bosco was elected by the Board to bring us up to operating level. Ron has a Ph.D. from the University of Maryland; since 1975 he has taught at SUNY-Albany, where he is Distinguished Service Professor. He teaches and writes about American literature: he's edited works by Cotton Mather and Emerson, and he's currently president of the Emerson Society. Ron has administrative experience at SUNY-Albany and has been primary writer for the university's mission statement and self-study documents. Ron and his wife have their permanent residence in Concord. (For those who are interested, the names of Board members are listed in the masthead of every *Thoreau Society Bulletin*.)

Finally, several members have raised questions of general interest about the

Society's finances, the relationship between the Society, the Walden Woods Project, and the Thoreau Institute; my answers to those questions follow.

What is the condition of the Society's finances?

The Society's statement of support, revenue, and expenses for the fiscal year ending March 1997 is given on page 8 of the Summer 1997 issue of the Thoreau Society Bulletin. Members have asked about the proceeds from the sale of the Lyceum in 1994: although about 40% of the \$260,000 has been used for operating expenses, the rest has been invested for the Society's future needs.

The Thoreau Society Shop at Walden Pond makes a modest profit now, which is standard for a new business; we hope the profit will increase over the years.

What is the relationship between the Thoreau Society and the Walden Woods Project?

The Thoreau Society and the Walden Woods Project are two separate not-for-profit organizations. They are managed and funded separately, and they have separate missions. After several years of generous financial assistance from the Walden Woods Project, which kept the Society from having to spend all of the proceeds from the sale of the Lyceum to relocate and get the Thoreau Society Shop at Walden Pond up and running, the Thoreau Society has successfully reconstructed its local operation with Tom Harris as Managing Director, and no longer receives such aid from the Walden Woods Project.

What is the Thoreau Institute?

The Thoreau Institute is a center for research and education focused on Henry D. Thoreau, his literary achievements and philosophy, and his influence on environmental and social movements. The physical property on which the Thoreau Institute sits is located just across the Concord town line, in Lincoln, between Pine Hill and Beech Spring; the land was purchased by the Isis Fund/Walden

Elizabeth Witherell

Woods Project in 1994 because of its historical and environmental significance and because it was vulnerable to development.

Who owns and manages the Thoreau Institute?

The Walden Woods Project owns and manages the Institute buildings and the surrounding land, and staffs the Institute. The Walden Woods Project generously provides an office for the Thoreau Society in one of the buildings that comprise the Thoreau Institute.

Who is on the staff of the Thoreau Institute?

Kathi Anderson is the Executive Director, Juliet Trofi is the Assistant to the Executive Director, and Margaret Norton is the Controller. Helen Bowdoin is the Director of Education Programs, Susan Godlewski is the Curator, and Brad Dean is the Director of the Media Center.

What responsibilities does the Thoreau Society have in the Thoreau Institute?

The Thoreau Society's Managing Director and Board of Directors collaborate with the Walden Woods Project on matters concerning collections and programs.

What is the arrangement between the Thoreau Society and the Walden Woods Project regarding the Thoreau Society's collections?

The Thoreau Society's collections—the Adams, Harding, and Robbins collections, as well as the collections that were previously given to the Society—are leased to the Walden Woods Project for fifty years and a day, with the provision that they will be maintained, preserved, and made accessible at the Thoreau Institute.

The profane never hear music;
the holy ever hear it. It is God's
voice, the divine breath audible.

Journal, 28 June 1840

Join the Thoreau Database Project

Bradley P. Dean

Imagine having any fact about or even relating to Thoreau available to you almost instantaneously at any time and from any location in the world. Within seconds you could find any Thoreau quotation, say, or view images of any Thoreau-related geographical site you might be interested in. These are just some of the tasks you will someday be able to accomplish quite easily using a computer linked through the Internet to the Thoreau database at the Thoreau Institute's Media Center. The technological resources necessary to accomplish these tasks are currently in place at the Media Center; all that is necessary now is to generate content for the database. If you have access to a computer, please consider joining other Thoreauvians in the ambitious project of building the Thoreau database.

Basically, the Thoreau database will be a repository for any kind of electronic data relating to Thoreau—from text, sounds, and images to geographical coordinates on electronic maps. Each bit of information in the database can be electronically linked to any other; so, for instance, Thoreau's and all other references to Fair Haven Bay throughout the database will be linked to historical and current images of Fair Haven Bay, to mentions of the location in

Emerson's or other authors' writings, to the location as cited on various maps, and so on. Likewise, Thoreau's and all other references to a particular bird will be linked to electronic recordings of the bird's call, as well as to any other data about the bird available in the database. Because the database will be dynamically linked to the new Thoreau Web site at www.walden.org, all of the information in the database, unless there is a copyright restriction on it, will be available on the Internet and therefore accessible worldwide. Again, all that is lacking right now is the content for the database.

One of the content-generation initiatives underway at the Thoreau Institute Media Center involves scanning Thoreau and Thoreau-related texts, particularly those that are in the public domain. If unrestricted by copyright, these materials will be placed on the Web site as soon as they are scanned and proofed for accuracy. (The text resulting from scanned sources is rarely 100% accurate.) Volunteers are needed to proofread the scanned text files against the original, published sources, correct errors they find, and return the corrected files to the Media Center on floppy disks or by e-mail. Returned files will be recorded and entered into the

database, and the volunteer's contribution will become part of the record associated with the file (meta-data).

Another Media Center initiative that Society members with computers might want to participate in involves assembling a highly detailed chronology of Thoreau's life. Members could volunteer to be responsible for writing fact-oriented files (some very brief, some longer) on each discrete activity or event Thoreau engaged in during a selected portion of his life (for instance, during a given week or month), as well as events that may have had some direct bearing on Thoreau. These files and their associated meta-data will also be added to the database and will be updated or supplemented on an on-going basis. One such file might contain Thoreau's journal entry for a given day, another might contain a letter he wrote or received, another a survey he worked on, another a newspaper review of *Walden*, another a mention of Capt. John Brown's raid on Harper's Ferry, and so on.

If you are interested in getting involved with the Thoreau Database Project, please contact Brad Dean at the Thoreau Institute, 44 Baker Farm, Lincoln, MA 01773; tel. (781) 259-4720; fax (781) 259-4710; e-mail Brad.Dean@walden.org.

1998 Annual Gathering

The Society's annual gathering will be held in Concord from 9–12 July this year. Full details and registration material will be made available in the spring *Thoreau Society Bulletin* (to be mailed 15 April). Please mark your calendars and plan to visit Concord during the gathering dates. This is the best opportunity to meet other Thoreauvians from across the country and throughout the world.

Activities will include hiking and canoeing, walking tours of Concord, workshops, panel discussions, lectures, and social gatherings. At the request of several members, we will move the annual business meeting back to Saturday morning. Two main lectures will highlight the weekend of events. Local naturalist and field guide author, Peter Alden, will

present a talk and slide show on Friday evening. On Saturday evening, our main speaker will be Max Oelschlaeger, environmental historian and philosophy professor at North Texas State University, Texas.

Dormitory-style lodging will be available at the Concord Academy in the center of town; standard lodging will be available in several local hotels and bed-and-breakfasts. Reservations should be made as early as possible. When making reservations, please consider that events will begin early on Thursday morning and extend into Sunday afternoon.



Notes and Queries

The Thoreau Society has new contact information:

Web site: www.walden.org

Office

Phone: (781) 259-4750

Fax: (781) 259-4760

E-mail: ThoreauSociety@walden.org

Thoreau Society Shop at Walden Pond

Phone: (781) 259-4770

Fax: (978) 287-5620

E-mail: Shop@walden.org

Sterling F. Delano is writing a biography of the utopian Brook Farm community (1841-47) and seeks any relevant information—beyond the usual sources—about any aspect of the community. He is particularly interested in background on individual members, especially the less celebrated ones. He may be contacted at the Department of English, Villanova University, 800 Lancaster Avenue, Villanova, PA 19085, and by telephone (610) 519-4654.

Martin Delahanty of Ohio brought to our attention the exclusion of Thoreau and Emerson's names from a list of notable Harvard graduates printed in Harvard's 1997-98 *Handbook for Parents*. The list did include Henry Wadsworth Longfellow, James Russell Lowell, William James, the elder Oliver Wendell Holmes, and Louis Agassiz.

An eleventh-grade class from C. Milton Wright High School in Bel Air, Maryland, planted four red maple trees as a part of its English curriculum. The trees planted were grown from seedlings taken from Walden Woods. Mary Sudbrink and Mrs. Dermott introduced the tree-planting idea as a way to tie together the study of Thoreau's writings with the efforts to preserve the land that helped inspire the writing. Students Peter Scanlon, Sam Brown, Jen McHugh, Melanie Siler, Erin McConkey, Eric Moses, and Brian Rodriguez returned to campus two days after the end of classes last June to plant the trees on the high-school campus.

An exhibition at the Pierpont Morgan Library recently featured the personal possessions of famous authors and historical figures. Thoreau's pine box, which he built

to hold his manuscript journal volumes, was among the seventy-five items on display. The exhibition, entitled "Cultural Curios: Literary and Historical Witnesses," ran through 4 January 1998.

Because of our own technical errors, e-mail requests for the membership directory have been misplaced (lost). If you would like your membership directory sent by e-mail, please send a message to ThoreauSociety@walden.org. Your directory will be e-mailed immediately.

To receive the Thoreau Society Membership Directory, please send a self-addressed, stamped envelope (legal-size envelope with \$.78 US postage) to the Thoreau Society office. If you do not want your name, address, and e-mail address made available to other members, please notify Tom Harris at the Thoreau Society office, and you will not be listed in the directory. Directories will only be mailed to Thoreau Society members.

Marjorie Harding of New York points out this slight historical inaccuracy: Irene Allen's murder mystery *Quaker Testimony*, in which the plot centers around Quakers withholding taxes as a protest, includes a page where they talk of Thoreau and his withholding taxes. Emerson is given credit for paying Thoreau's tax and getting him released from jail.

Loretta Sawyer of Illinois informs us that a sample of folksinger Michael Johnathon's song "Walden: The Ballad of Thoreau" can be heard by connecting to his Web site at www.woodsongs.com.

Henry D. Thoreau is still available—albeit in a different physical form—for walking tours and talks about his life and writings. To arrange for a tour or speech, call Henry (a.k.a. Brad Parker) at (978) 256-2939. Rates for his presentation vary according to the time and travel involved.

Austin Meredith has circulated this message about a new resource for Thoreau scholars and enthusiasts: "From time to time in the past, in our scholarship, we have noticed Thoreau utilizing snippets from popular materials of his era which by now have become archaic and difficult to

understand. Searching through old gazettes, we have come up with explications of some of these instances."

Now we have a wonderful new tool for such research. Who knows what will turn up as we interrogate this new resource? It is the CD-ROM: The Performing Arts in Colonial American Newspapers, 1690-1783, Database and Index

This new electronic resource, it is being alleged, contains data from every newspaper published in the American colonies, relating to the performing arts: music, dance, theatre, songs, and lyrics. A sampling from the Index of the CD-ROM shows references to actors (10,826 entries), bagpipes (168), balls (2,237), ballads (347), banjo (45), *Beggar's Opera* (426), composers (371), dance (1,290), dancing masters (1,632), dancing schools (1,462), drums (3,024), dulcimers (22), fiddles (2,352), fifes (1,961), flutes (2,323), Benjamin Franklin (189), freemasons (10), guitars (1,174), *Hamlet* (116), harps (269), Indian dances and music (296), minuets (416), Negro dancing and music (1,394), oboes (918), orchesography (3), organs (1,032), piano-fortes (266), plays (12,728), Shakespeare (1,243), spinets (703), theatre performances (3,801), tunes (1,805), violins (3,996), George Washington (1), and women (88).

A First Line Index of 12,059 lyrics is also provided. The database, index, and collected data are all full-text searchable. The bibliography provides a complete issue-by-issue inventory of every paper read, including supplements, appendixes, and postscripts. A detailed description with sample pages and an order form is given at: http://www.universitymusic.edition.com/Performing_Arts.

So there is one thought for the field, another for the house. I would have my thoughts, like wild apples, to be food for walkers, and will not warrant them to be palatable if tasted in the house.

Journal, 27 October 1855

Jones Family, from page 7

and they were nearly shipwrecked on the outward passage. Daniel had established himself as a lawyer at Hinsdale, N.H., prior to the Revolutionary War, and having been appointed a magistrate, he made his brother Simeon the clerk of the court. This position was, of course, lost by Simeon when the troubles of his father and brothers drew him back to Weston. The selection of Adams as a place of residence by Israel Jones was undoubtedly the result of the ownership in that town of 2000 acres of land by his father. Althea Todd of Adams, whom he married, was the daughter of the Rev. Samuel Todd and a woman of strong character. Colonel Jones had other lands in western Massachusetts, including 674 acres in Pittsfield and Washington, 5200 acres in Partidgefield (now Peru, Mass.) over 200 acres in Weston, another farm (described as "15 miles from Boston") of forty acres, a farm of eighty-five acres in Weston, Natick and Sudbury, and a farm of sixty acres near Mount Wachusett, in Princeton. The confiscation of all these lands impoverished the whole family, and the only relief any of them ever received from the British Government was a grant from a Royal Commission in 1786 of £100 each to Josiah, Simeon, Stephen and the widow of Elisha, Jr., who had died in Nova Scotia in 1783. Stephen, who had been very active in helping the British troops to retreat after the Concord fight, got an extra hundred pounds for his "expenses."

No family among all the 2500 royalists expelled from the colonies after the Revolutionary War was more heavily penalized than this one. What would Colonel Elisha Jones, deprived of all his property and driven untimely to his grave, after seeing his big family completely scattered, have said if he could have returned to Boston on June 18 and seen the British flag floating from the top of the Bunker Hill Monument? Would he have felt that he was justified and vindicated after 142 years?

The Cousins of Mary Jones and Their Children

Her uncle Daniel, born 1692-3, who became a resident of Colchester, Conn., when about 25 years of age married there,

continued on page 12

Thoreau Institute Programs Encourage Excellence in Teaching

Helen Bowdoin

"To attend chiefly to the desk or school house, while we neglect the scenery in which it is placed, is absurd," wrote Thoreau in his essay "Huckleberries." Recognizing classroom teachers and providing encouragement in their work are central to the mission of the Thoreau Institute. Two newly launched programs center around teachers teaching—indoors and out.

Thoreau Society members who teach high school or middle school are especially invited to participate in this summer's programs. "Thoreau's World and Ours," will take place from 29 June–11 July. (Note that dates are scheduled to overlap with the Society's annual gathering.) During this interdisciplinary seminar for high-school teachers, participants will examine the natural, cultural, and literary histories of Walden Woods and Concord.

Thoreau's well-known phrase, "I have

Nashoba Regional High School in Bolton, Massachusetts, were among a group of twenty-two to attend the first seminar held in July 1997. According to Dugan, the course "has changed the way I teach biology. I now emphasize New England species rather than just using them occasionally. My students are reading Thoreau and keeping journals. The quantity and quality of presenters and participants were truly astounding." This year's seminar also will present an array of Thoreau scholars, historians, naturalists, and writers in combination with field trips, group discussion, and time set aside for quiet reflection.

The seminar's title is taken from the book of essays of the same name, edited by Society members Robert C. Baron and Edmund Schofield; published in 1992 by Fulcrum Press, Golden, Colorado, the book is still available. Following successful completion of the course, participants in



Steve Ells leads teachers through Estabrook Woods

Photo by Courtland Booth

traveled a good deal in Concord," still points to the value of careful study of home ground. Exploring the interconnections of Concord's varied histories provides students with models for approaching their home communities and deepens their commitment to responsible land stewardship. Participants will develop curricula for classroom use and the Institute's Web site.

Biology teacher Maureen Dugan and English teacher Carl Haarman from

"Thoreau's World and Ours" will receive a stipend of \$650.

At the middle-school level the Institute is collaborating with the Roger Tory Peterson Institute in Jamestown, New York, to offer a one-week workshop, "Selborne New England." Scheduled for 3–8 August, the workshop's title refers to eighteenth-century naturalist Gilbert White's classic study of the English village of Selborne, a work Thoreau knew well.

continued on page 12

Institute Programs, from page 11

The intensive workshop will give each interdisciplinary teaching team member the skills to study with his or her students the natural and cultural histories of the square kilometer surrounding their school. The square kilometer becomes an outdoor laboratory and an organizing theme for science, social studies, English, and art classes. The workshop promotes writing through the use of recorded field observations, journals, and short essays. The Society's Managing Director, Tom Harris, will present material on Thoreau's life and work, with particular attention to home place. A stipend of \$500 is given following successful completion of the workshop.

Both programs are associated with the newly established Massachusetts State Frameworks Curriculum.

Limited accommodations at the Institute are available for out-of-state participants. Since spaces are expected to fill quickly for both programs, we recommend that interested teachers register promptly. For further information, contact Helen Bowdoin, Education Program Director, Thoreau Institute, 44 Baker Farm, Lincoln, MA 01773; tel: (781) 259-4740; e-mail: Helen.Bowdoin@walden.org.

Jones Family, from page 11

Oct. 13, 1720, Mary Worthington, and they had five children, one son and four daughters: three of the daughters married and the husbands of two of them were named Clarke, one living in Colchester and the other in Lyme. By his son Amasa, who married Hopa Lord of Colchester, Daniel Jones had twelve grandchildren, whose sons and daughters numbered about 40. Olive Jones, daughter of Amasa, the eldest son of Amasa, became the wife of the Rev. Jeremiah Day, president of Yale College. Her brother Henry graduated at Yale and became a clergyman. Other grandsons of Daniel, the emigrant from Weston, were Amasa, a shipmaster and afterward a merchant of Hartford, who married his cousin, Cynthia Jones of Adams, Mass., a niece of Mary Jones; Samuel, who located in Orangeburg, S.C., married a Scotch lady and had 5 children; Epaphras, who settled in Lansingburg, N.Y., moving afterward to Middlebury, Vt., and finally to Kentucky; Richard, a merchant who settled in Hartford, married (1) Hannah Cooper and (2) Elizabeth Clark, and had 7 children; George, who married in Catskill, N.Y., and moved to Vermont, where he had several children; William, who became a merchant in East Hartford, married Eunice Buckland, and had two children. Daughters of Amasa married Major Buckley of Colchester, Horace Seymour, a merchant of Lansingburg, N.Y., Charles Selden, a merchant of Troy, and Josiah

Sherman, a merchant of Albany. Daniel Jones died in Colchester in the 48th year of his age. His selection of this then new Connecticut town as his abiding place was probably the result of his Uncle Isaac Jones having gone there a few years earlier. There was only two years difference in their ages, Isaac having been the youngest brother of Daniel's father, and the youngest child of Josiah (1) and Lydia Treadway Jones, Daniel was voted an inhabitant of Colchester at a town meeting held in December 1718, and Isaac was elected a "lister" at the same meeting. But the town records show that Isaac was married in Colchester on July 11, 1717, to Hannah Welles, daughter of Noah Welles, a prominent citizen of Colchester. Isaac is mentioned a number of times in the church records of the town, and some of his children were born there, but after a considerable number of years he moved to the town of Bolton, nearer Hartford where his younger children were born. Mr. Nathan H. Hones of Poultney, Vt., a descendant of Nathan Jones, seventh son of Isaac Jones of Colchester and Bolton, has recently published an interesting volume entitled "Ancestors of My Daughters," containing much information about the Connecticut born Nathan and his father, but leaving the arduous task of discovering the personal history of the other fourteen children of Isaac Jones and Hannah Welles to others.

The remainder of this article will appear in the spring issue of the bulletin.

In Literature, it is only the wild that attracts us. Dullness is but another name for tameness. It is the uncivilized free and wild thinking in *Hamlet* and the *Iliad*, in all the scriptures and mythologies, not learned in the Schools, that delights us. As the wild duck is more swift and beautiful than the tame, so is the wild—the mallard—thought, which, 'mid falling dews wings its way above the fens. A truly good book is something as natural, and as unexpectedly and unaccountably fair and perfect, as a wild flower discovered on the prairies of the west, or in the jungles of the east. Genius is a light which makes the darkness visible, like the lightning's flash, which perchance shatters the temple of knowledge itself—and not a taper lighted at the hearth-stone of the race which pales before the light of common day.

Walking

A Successful Semester at the Thoreau Institute

Jennie Wollenweber

This past fall (1997) the Thoreau Society and the Walden Woods Project hosted sixteen college students from Salisbury State University, including myself, as well as our professor, Joseph Gilbert, at the Thoreau Institute. (Salisbury State is a liberal-arts institution on Maryland's Eastern Shore.) During the semester we studied *The Maine Woods*, *Cape Cod*, *A Week on the Concord and Merrimack Rivers*, *Walden*, "Walking," "Civil Disobedience," and several other of Thoreau's writings. We also read Emerson's *Nature* and his eulogy on Thoreau, and Walter Harding's biography of Thoreau. And we attended a variety of lectures, watched many videos, traveled to locations Thoreau visited, and visited several area museums and similar points of interest—all relating in one way or another to Thoreau. For instance, we studied the *Bagavad Gita*, the *Tao of Inner Peace*, and other Eastern writings because they were influential in providing Thoreau with many of his beliefs concerning Humankind and Nature. Finally, we studied various aspects of Thoreau's legacy, such as his influence on Gandhi, the Reverend Martin Luther King, Jr., and others. Our experiences during this wonderful semester changed our lives.

A major focus of our studies related to Thoreau's ideas toward Nature and his influence on ecologists, environmentalists, nature writers and poets, philosophers, artists, and scientists. We studied the writings of John Muir, Aldo Leopold, Edward Abbey, Robinson Jeffers, Gary Snyder, George Catlin, Ansel Adams, Rachel Carson, Max Oelschlaeger, Roderick Nash, and many more. At the end of the semester we were treated to a comprehensive final exam, we had each written a long impressionistic essay, we had experienced the pleasures and anxieties of public speaking, and we had compiled an in-depth research paper on such diverse topics as "simple living," eco-feminism, and "Gandhi and Thoreau."

Part of the obligation we incurred when we registered for this intensive seminar was a volunteer internship at such organizations as RESTORE: The North Woods, the Walden Woods Project, and

the Thoreau Society. Some of us did archival work on the Roland Robbins collection, others researched land records for parcels in the Walden Woods, and still others organized gatherings for students at area colleges and universities in an effort to interest more young people in Thoreau. Our work included everything from answering phones to writing research articles and assembling press kits. While sometimes tedious, we always felt amply rewarded.

Certainly one of the most memorable components of the seminar were the many trips we made. Professor Gilbert insisted that learning consists not only of attending lectures, participating in discussions, and doing internship work, but also of experiencing for ourselves the locations Thoreau and others visited and wrote about. Almost every day one or another of us visited Flint's Pond, Brister's Spring, the Emerson House, the Alcott House, the Hawthorne House, Walden Pond, Emerson's Cliff, the Concord Museum, Thoreau's cabin site, the Old Manse, the North Bridge, or Heywood's Meadow. We made field trips to Cape Cod, Mt. Wachusett, Mt. Monadnock, and Mt. Washington. We used canoes we had brought up from the university to paddle the rivers of Concord and the Merrimack River. We not only read the "Ktaadn" chapter of *The Maine Woods*, we climbed the mountain as well—every one of us stopping to drink from Thoreau Spring, and all of us making it to the summit. After reading "Civil Disobedience," we reenacted *The Night Thoreau Spent in Jail* in costume at the very site of the Concord Jail where Thoreau was incarcerated. Our reenactment attracted the attention of several townspeople and tourists.

Part of the wonder of this experience was derived from following Professor Gilbert's recommendations that during the semester we live as much as practicable like Thoreau: that each of us maintain a journal, that we walk wherever we had to go in the local area, that we swear off television, and that we just generally take the opportunity offered us to simplify our outward lives so that we could enjoy more complex and fascinating inward lives by reading, reflecting, and being attentive to

the natural world. We cooked our own food, gathered firewood, and performed the usual household chores. Every aspect of our lives at the Thoreau Institute was a learning experience.

Our time was divided in much the same way that Henry and his brother John Thoreau divided the time of their students: about half classroom and half field study. As Thoreau explains in *Walden*, "I mean that [students] should not play life, or study it merely . . . but earnestly live it from beginning to end. . . If I wished a boy to know something about the arts and sciences, for instance, I would not pursue the common course, which is merely to send him into the neighborhood of some professor, where anything is professed and practiced but the art of life." We learned that experience has as much—and perhaps more—to offer than books. And we also learned that learning can be an awful lot of fun. After our final exam, we almost all surprised ourselves by feeling a certain sadness that this wonderful experience was coming to an end, that we would have to leave such a marvelous place. Never before in my sixteen years of formal education have I ever heard my fellow students asking if they could prolong their educational experience. Yet every one of us expressed just that desire. All of us wanted to stay just a little longer.

Our four-month experience at the Thoreau Institute was, of course, quite different from Thoreau's twenty-six month experience at Walden Pond, yet on reading his summary of his experience, I am struck by and thankful for the similarities. "I learned this, at least, by my experience," Thoreau wrote, "that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours." My fifteen fellow students and I met with such a success, and we shall each of us treasure it in our hearts and in our minds. Thank you, Professor Gilbert. Thank you, Thoreau Society. Thank you, Walden Woods Project. And thank you, Thoreau.



Calendar

March

Massachusetts

14 Saturday 1:00–3:00 p.m.

Thoreau Ramble: "The Women of Concord" Celebrate Women's History Month with a walk and discussion of some of the women who influenced and were influenced by Henry David Thoreau. Park staff will lead the talk focusing on Margaret Fuller, Lydia Emerson, and Louisa May Alcott. Meet at the replica. Free and open to the public.

15 Sunday 4:00 p.m.

"Thoreau and Agriculture" Wayne Rasmussen. Concord Museum. Thoreau's literary contributions came in the same period of American development as the first American agricultural revolution. The talk will explore the relationships between the two. Sponsored by the Thoreau Society, Concord Museum, and Thoreau Institute. Free and open to the public.

21 Saturday 2:00 p.m.

Poetry Reading at the Shop at Walden Pond sponsored by the Thoreau Society, Department of Environmental Management, and the Walden Conservancy. Free and open to the public.

28 Saturday 2:00 p.m.

Poetry Reading at the Shop at Walden Pond sponsored by the Thoreau Society, Department of Environmental Management, and the Walden Conservancy. Free and open to the public.

April

Massachusetts

16 Thursday

7:30 p.m.
"Traveling Down the 'Road to Ruins and Restoration' with Roland W. Robbins: Recreating and Documenting New England's Historic Landscape" Donald W. Linebaugh. Concord Museum. The talk will explore the career of local archaeologist, historian, and author Roland Robbins who discovered the original site of Thoreau's cabin. As a photographer, Robbins created a visual archive of landscapes across New England and helped preserve the work of early photographer Herbert Gleason. Sponsored by the Thoreau Society, Concord Museum, and Thoreau Institute. Free and open to the public.

May

Massachusetts

6 Wednesday

7:30 p.m.
"Thoreau's 'Broken Task' Reconstructed" Bradley P. Dean. The talk will trace the change of Thoreau's interests in the years after *Walden*, will describe the speaker's editorial work in reconstructing Thoreau's late manuscripts, and will explore the significance of what Emerson called Thoreau's "broken task"—the large projects that were left unpublished at his death. Sponsored by the Thoreau Society, Concord Museum, and Thoreau Institute. Free and open to the public.

July

Massachusetts

9–12 Thursday-Sunday

Thoreau Society Annual Gathering. Mark your calendar and set aside this "long weekend" for four days of events celebrating Thoreau's life, writings, and travels. Activities will include lectures, panel discussions, workshops, canoeing, hiking, social gatherings, and the Thoreau Society's annual business meeting. Join other Thoreauvians from across the country and around the world. See details in this bulletin and even more details in the spring issue.

August

Maine

13–16 Thursday-Sunday

Katahdin Excursion. Plans are being made for an excursion into Baxter State Park for three days and nights of camping and hiking near Mt. Katahdin. Full details will be available in the spring issue of the *Thoreau Society Bulletin*.

Please send any notices of upcoming events to The Thoreau Society, 44 Baker Farm, Lincoln, MA 01773-3004, U.S.A.; e-mail them to ThoreauSociety@walden.org; or fax them to (781) 259-4760. We would like to maintain as complete a Calendar as possible covering activities across the country and throughout the world.



Society members at the summit of Mt. Katahdin during last year's excursion.

Katahdin Excursion

The Society will lead an excursion to Baxter State Park from 13–16 August. Baxter State Park, located in north-central Maine, is home to Mt. Katahdin, Maine's highest peak and the inspiration for Thoreau's essay, "Ktaadn." Full details and registration information will be available in the spring issue of the *Thoreau Society Bulletin* (to be mailed 15 April).

We will depart from Concord for Baxter State Park on Thursday, 13 August, and will return on Sunday, 16 August. A weekend

package to include accommodations (tent camping), food, and transportation will be made available for participants. Please mark your calendars for this event and, if possible, drop us a note at the office if you are interested.

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Additions to the Thoreau Bibliography

Thomas S. Harris



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This bibliography was compiled with contributions from C. Burley, S. Ells, S. Godlewski, A. LaBastille, A. Meredith, J. Moldenhauer, J. Trofi, and R. Winslow III.

If I have missed any books, articles, or other relevant material, please let me know. Send any additions or corrections to Thomas S. Harris, Thoreau Society, 44 Baker Farm, Lincoln, MA 01773-3004 U.S.A. (e-mail: Tom.Harris@walden.org). Whenever possible, please include a copy

of the book, article, or other publication so that we can include it in the Thoreau Society's collection at the Thoreau Institute.

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The Thoreau Society, Inc., is an international not-for-profit organization founded to stimulate interest in and foster education about the life, works, and philosophy of Henry David Thoreau.

To fulfill its mission, the Society:

- supports programming for the Thoreau Institute, in partnership with the Walden Woods Project;

- sponsors various Thoreau-related excursions and events throughout the year;

- owns and operates the Thoreau Society Shop at Walden Pond, a visitor's center with a bookstore and gift shop located at the Walden Pond State Reservation;

- holds a four-day annual gathering each July in Concord, Massachusetts; and

- publishes the *Thoreau Society Bulletin*, *Concord Saunterer*, and other Thoreau-related material.

Membership in the Society includes subscriptions to its two publications, *The Concord Saunterer* (published each autumn) and the *Thoreau Society Bulletin* (published quarterly). Society members receive a 10% discount on all merchandise purchased from the Thoreau Society Shop at Walden Pond and advance notice about Society programs, including the annual gathering. Contact the Thoreau Society administrative offices in Lincoln, Massachusetts, for membership information (address below).

Thoreau Society Directory

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Thoreau Society Bulletin

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